1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5



342 for feast cooking. Alongside, but still under the overhanging eaves, is
[417] the pigpen. From the verandah a ladder leads up through a hatchway into a corridor, and from the corridor a doorway with a high threshold opens into the main living room under the eaves. The right half of the room, as one enters, is called the woman's half and the left, the man's. The latter is on slightly longer posts, so that there is an imperceptible slant to the floor, but there is no functional difference in the use of the two halves of the house.

Above the living room are two lofts in which rice baskets and corn bundles, as well as some valuables, are stored. Paralleling the entrance corridor, on the opposite side of the living room and above the pigpen, is another corridor, which is used as a privy. The flooring throughout is made of slabs of split bamboo laid across widely spaced rafters, so that it squeaks and sags as one moves.

354 The living room itself is divided down the center by a long, rectangular hearth of earth enclosed in a wooden frame. Along the two
352 sides of the room where there are no doors, shelves are built under the eaves. These are used for storage and sometimes as sleeping balconies.
513 Usually, however, the sleeping as well as the cooking is done in the main room. At night pandanus sleeping mats are spread on the floor with one end free to be pulled over the sleeper. Additional warmth is secured by having a sleeping partner and by keeping the fire going.
342 The bamboo rafters and walls of the room are blackened with soot
354 from a fire that smolders day and night. The air is close with smoke and the odor of human beings. In addition, the interior is so dark that it usually takes a few seconds to adjust one's eyes to the gloom when one comes in from the sunlight.

512 In each house there generally lives a biologic family supplemented
601 from time to time by other kin, bilaterally reckoned. In direct address the tendency is to equate all kin of the same generation, however remote, with siblings, all kin of the ascending generation with parents, and all the descending generation with children. The kinship system is of the simple Hawaiian type. There are three major kin groups whose
613 existence is not reflected in the nomenclature. First, there is the patrilineal lineage called hieta plus a personal name prefix—Lethieta or Maughieta for instance. There are about fifteen of these in the Atimelang district. No major village, excluding dependent hamlets, has less
[623] than three or more than seven. Descendants of the eldest brother in a lineage are grouped together under the term Eldest House (*fing fala*); descendants of the youngest brother are called the Youngest House